MUTINY

A PAPER OF ANARCHISTIC IDEAS & ACTIONS

issue #47 february 2010

FREE!

burn down capitalism

dead prez review

callout to join your local workers solidarity network

kronstadt hangar sans papiers

925 workers poetry review

MUTINY is an anarchist collective based in Sydney. We started this zine to explore different avenues of disobediance & resistance, & to encourage people to write about their ideas, actions & experiences.

We meet regularly, please contact us on the address below:

mail: c/- PO Box 4, Enmore, NSW 2042, Australia

email: mutineers@graffiti.net

web: back issues at www.jura.org.au/mutiny

Protester in Bil'in, Palestine dressed as a Na'vi - symbolizing "the united resistance to imperialism of all kinds"

Editors for this month: MAX SOLIDARITY, BRASSY F. GNOLL, CYNICAL SMURF, PHOENIX, DUMPSTERED TWIN, EXPLODED CAKE, GRAF CAT, MAMBUTU NIZWA & SYZYGY.

(*The mutiny zine collective does not necessarily agree with all the opinions of contributors. Contributors do not necessarily agree with all the opinions of the mutiny collective. The mutiny collective doesn't agree with all the opinions of the mutiny collective.*)

Subscribe to *Mutiny*! Get the new zine every month, and help us pay for printing and distribution (please!) If you can give out extra copies, we can send a number of zines for no charge. Subscriptions free for prisoners.

Name:_____

Address:_____

_____

Email:_____

___$5 (3 months) ___$10 (6 months) $___ (donation)

Copies each month: ___1 ___5 ___copies

Please send well concealed cash only to:
PO Box 4 / Enmore / NSW / 2042 / Australia

Please write, or email mutineers@graffiti.net about bulk distribution, international orders, if you don't have any money, or for any other special requests.

Brief News

AUSTRALIA - NT

Ampilatwatja walk-off: A house being built at a protest camp against the NT Intervention has been completed. Alyawarr people from Ampilatwatja walked off their community in July 2009, to get away from the discriminatory controls of the NT Intervention and the raw sewage that was flowing on their streets.

Trade unions have supported the walk-off. Volunteers from the CFMEU, AMWU, AWU, LHMU and Unions NT have helped build the house, with donated materials.

The $680 million Intervention housing program (SIHIP) has only just completed two houses in the Wadeye community, who were forced to sign a 99-year lease. Unionists and local Alyawarr workers will build one in two weeks. Despite chronic overcrowding, SIHIP is offering no new houses for Ampilatwatja.

Richard Downs, a spokesman for the Alyawarr said that "Through this Intervention and the new hub towns policy the government is leaving us to rot. This opening will send a strong message that we are here to stay. We must unite, draw a line and say the racism and discrimination must stop."

Macklin's new laws will do nothing to stop the suffering at Ampilatwatja. Only one rubbish collection has been done in Ampilatwatja for the past two months. People are being forced to work for the local Shire for their Basics Card. Income Management will remain compulsory for most people. In Alice Springs, the new people brought onto the system will overwhelmingly be Aboriginal.

The house is a symbol of solidarity with the fight against racism and shows what could be possible if communities were empowered and properly resourced. From Stop the Intervention Collective Sydney - stoptheintervention.org

CANADA

Anti-Olympic Resistance in Vancouver, Unceded Coast Salish Territories. Over the past three years, the Olympic Resistance Network has coordinated anti-Olympics efforts in Vancouver and across the country. Due to a growing and vibrant movement to oppose the Olympic Games, VANOC and government officials are no longer able to host large public Olympic events in Vancouver without being shamed.

During the RBC and Coca-Cola sponsored Olympic Torch relay, protesters in over thirty cities, towns, and Indigenous communities brought forward their message of "No Olympics on Stolen Native Land", "Get your torch off our land, we don't want your Olympic scam" and "2010 Homes not 2010 Games". In many instances, activists successfully disrupted the Torch Relay, forcing delays and route cancellations, with at least thirteen arrests.

The Olympic Resistance Network notes: "While Olympic corporate sponsors are getting bailed out, Indigenous lands are being stolen, people are becoming homeless, thousands are losing their jobs and access to public services, the environment is being destroyed, and civil liberties are being eroded with almost a billion dollars sunk into surveillance. This negative Olympic legacy is turning into a growing anti-Olympic legacy

of resistance across the country."

CHIAPAS, MEXICO

The indigenous community of Laguna San Pedro, in the autonomous Zapatista municipality of Ricardo Flores Magon, was evicted and their houses burnt down by Mexican government forces on 22nd January.

Residents were forcibly evicted by helicopters, and transferred to the city of Palenque, where they endured "hunger and cold" in insufficient shelters before being assisted by independent organizations.

The government's explicit intention is to "reforest" the area and establish private ecotourism centres in the Montes Azules, within the area of the biosphere reserve.

Following the eviction, the state government announced that in coming days they were going to evict the population of six more villages, including 6 de Octubre, another Zapatista community, as well as Nuevo San Gregorio, Rancheria Corozal and Salvador Allende, among others.

GREECE

Athens, 6th February: A racist demo against immigration, called by the Secret Services-controlled pro-junta weekly paper Stohos, various ultra-Orthodox Christian groups as well as other fascist groups was thwarted by a massive counter-demo of anarchists and antifascists.

The fascists planned to start their march from the academic asylum of Propylea - the place where all leftist and anarchist protests start, and an important symbol. The provocation prompted an occupation of the Rectorial Headquarters of Athens University, behind the Propylea. In its announcement the assembly formed in the building declared:

"Today, 5th of February, anarchists, anti-authoritarians and anti-fascists chose to keep the university administration building at Propylea open, as a space of mutual coordination and struggle. Our aim is the molding of ideas and counter-information ahead of tomorrow's anti-fascist gathering... [a] gathering juxtaposing the solidarity of the oppressed to the statist and para-statist pogroms against migrants. We stand hostile against institutionalised racism, as expressed via the citizenship bill, as well as those who with their misanthropic calls aim for the physical extermination of the migrants.

As the state targets spaces of resistance overall, the fascists attempt to invade a space which has come, through tough struggles, to belong to the world of freedom and resistance. We do not intend to surrender a single square meter to the state and its para-

statists."

By Saturday noon the anti-fascist counter-demo was numbering almost 2,000. With such an overwhelming presence, the fascists did not dare appear in Propylea but rather opted to move their bigotry to their usual gathering place, besides the Old Parliament, in Kolokotronis Square.

In a clear response to the fascist main anti-immigration slogan "You do not become a greek - you are born a greek", the main banner of the counter-demo was "You are not born a wanker [malakas], you become a wanker".

FINLAND

More than half of Finland's economy was

brought to a standstill on Tuesday 2 February by a wildcat strike by 1000 stevedores in seven ports. About half of all goods transported in Finland pass through the ports of Helsinki and Kotka, where employees are participating in the strike.

Following a breakdown of labour talks, the transport union on Monday set a deadline of February 19 to reach an agreement on a new collective labour contract. It warned stevedores in all of Finland's 25 ports it would strike if no deal was reached by then. In addition to Helsinki and Kotka, the ports affected by Tuesday's strikes include Turku, Uusikaupunki, Hanko, Kokkola and Naantali.

INDIA

On Friday, January 29, 16 year old Zahid Farooq was killed when a tear gas can fired by Indian Police struck him in the head. In response to this, massive demonstrations have been held in Indian-administered Kashmir. On Wednesday February 3, protesters gathered in Srinagar, Kashmir's main city, hurling rocks and stones at government forces. Clashes between demonstrators and security forces over Farooq's death have also spread to other towns in the region, including Shopian, Pulwama and Baramulla.

Police said 15 security officers and 15 protesters were injured in Wednesday's clashes.

SOUTH AFRICA

On the 20th of January, at the Two Rivers and Bokoni Platinum Mines (Lyndenburg, Mpumalanga province), about 150 workers began their shifts by embarking on a wildcat strike. In a co-ordinated effort they also refused to leave the mines and staged an occupation. The demands of the workers: they wanted their overtime payments, which had not been paid for December, and they wanted a racist manager to be fired.

The occupations were organised independently of the workers unions, which condemned the occupations. The mines owners obtained court orders to evict the workers. The workers simply ignored these and continued with the occupations. On the 22nd of January a large police contingent was sent down the Bokoni Mine with the intention of forcing the workers out. Under the threat of violence, the workers eventually elected to end the occupation. Hearing of their comrades' fate, the workers at Two Rivers Mine also decided to resurface.

South Africa's mining industry was founded upon the extreme exploitation of black workers. It was on the mines that the notorious apartheid pass system had its origins; while the ghettoes that became known as townships had their forerunners in the infamous mine compound systems.

PAPUA NEW GUINEA

PNG Police evicted families at gunpoint and burned down approximately 300 homes of people in the Porgera gold mine area, Enga province. The Porgera Joint Venture which is 95 percent owned by Canada-based Barrick Gold Corp manages the Porgera gold mine, and supplies accommodation, food, and fuel to police in exchange for security in the remote area under an agreement. Many residents reported that they had no forewarning of the raids, had no time to collect their belongings, and their food gardens were all destroyed.

Amnesty International initially raised concerns about evictions near the mine in May last year, and Barrick dismissed the complaints saying the buildings destroyed were temporary shacks used by a traveling population.

Join your local workers solidarity network

Independent networks of rank and file workers are forming in Sydney, Melbourne, Wollongong and Canberra to assist and support fellow workers who are fighting for decent wages and working conditions. The aim of these networks is to lend solidarity and support to workers' led industrial campaigns and effectively challenge employers and management when workers come under attack. By communicating with fellow workers and other members of the public, we aim to help win industrial struggles by generating effective community solidarity and support.

Industrial disputes are not won in isolation. Broad community and popular support for workers campaigns are vital to their success. Together, we aim to counter the bad publicity that unions and striking workers often receive in the media by producing pro-worker material of our own.

Current industrial laws make it risky for union officials to organise illegal "unprotected" industrial action or make public comments against the interests of employers. As workers from other industries and unions, we can lend support to campaigns and operate without the same fear of employer threats and harassment. As individuals we can distribute material, communicate with the media and generate support from the public, without the same level of risk of legal sanctions.

We aim to build our networks by making contact with other enthusiastic, like-minded workers who are keen to engage in industrial action and who would like to see the growth of strong, grassroots unionism. We also wish to assist people in other cities and regional areas to develop their own networks.

We communicate by email, mobile phone, printed material and by face to face meetings. We have no ties to any union, political party, group or ideology. We are not interested in seeking office within trade unions or engaging in political lobbying or parliamentary activity.

If you are interested in finding out more about your local network contact:

Melbourne: Liz Turner: 0402 657 392 lizturner78@gmail.com

Canberra: Dan Hanford 0411 783 051 meow@hushmail.com

Sydney: Eddie Thomas 0431 176 954 eddiepunk007@yahoo.co.uk

Wollongong: Lindsay Hawkins 0428 735 731 lindsay_hawkins@hotmail.com

Next Sydney meeting: Sunday, 28 February, 2pm
Jura Books, 440 Parramatta Rd, Petersham

LAKE COWAL EASTER CONVERGENCE

NO MINING ON SACRED GROUND!

APRIL 2ND - 5TH 2010

Join the international fight against Barricks gold mining destruction at Lake Cowal, and stand in solidarity with communities world wide.

::www.protestbarrick.net::fernyork@graffiti.net::
::www.myspace.com/lakecowal::

f

a festival
celebrating feminist creativity

a conference
to reinvigorate the feminist movement

a vision for our
future

10th - 11th April 2010

Teachers Federation Auditorium
39-41 Reservoir Street, Surry Hills

feministconference.blogspot.com

KRONSTADT HANGAR - SANS PAPIERS

by Princess Mob

Calais is the major port between mainland Europe and the UK and it's a major bottle-neck for migrants-without-papers (Sans-papiers) who've made it all the way to Europe from Afghanistan, Iraq, Iran, Sudan or wherever else and are trying to get to the UK. There used to be a Red Cross-run shelter, but it was shut down a few years ago when the British government put pressure on the French government who put pressure on the Red Cross – because they saw it as encouraging migrants to come to the UK "illegally".

So at the moment there are about 350 people sleeping rough around Calais – either in squats; in camps in scrub-land on the edges of town (called "Jungles", from the Pashtu word for "woods", which sounds similar); or simply in the streets. Sans-papiers are very regularly arrested and often beaten by police (with or without also being arrested), and their self-organised spaces are targeted and destroyed. One of the main jungles – a camp that had corner shops, a mosque, etc, all built in the woods in an industrial area – was "cleared" a few months ago. Just before the recent cold snap police went through one of the main squats, known as Africa House, arrested everyone and held them for a few hours while they went through the building and took all of the blankets, all of the cooking stuff, everything that could be used to make a fire etc.

The local government is obliged under French law to provide shelter for people if the temperature drops below zero for a certain number of days, so there's a gymnasium that has been opened on and off over the past couple of week. However many people choose not to sleep there – partly out of fear of police, partly because they know it's not big enough for everyone, partly because it's just a hall for sleeping in and doesn't offer any of the autonomy that some of the other spaces, as precarious as they are, offer.

No Borders, in collaboration with a French group called SOS Sans-papiers, rented a warehouse in Calais, and called for people to come and help turn it into an open space. The plan was to open it as a horizontally organised space for sans-papiers and people with papers to meet and work and organise together and have classes and so on, and also just to be a place for people to be during the day (the night-shelter, even when it's open, kicks everyone out at 10am and the days are bloody cold too.) It was never really decided whether it was officially open as a sleeping space too, but it was also very clear that no one from No Borders was going to tell anyone to leave if they wanted to stay.

This plan had got a lot of press before it was even open and was politically attacked – various arms of the British and French states said they couldn't tolerate the opening of a 'new Sangatte' (Sangatte being the Red

Cross centre that was closed down.) So it was clear there was going to be a fight.

I went over on Friday and spent the evening in meetings then walking the streets watching for police activity. This is something that activists with No Borders do frequently, with the idea that that often the presence of white faces / people with papers can make some difference to police behaviour.

Saturday was spent cleaning the warehouse and getting it ready to open. The building was, funnily enough, on Rue de Cronstadt, so became known as Kronstadt Hanger ('hanger' being French for 'warehouse'.) When I first heard the name I thought it had been named by No Borders and was cursing whoever it was for choosing a name commemorating a righteous defeat, but it was actually the city of Calais that gave the name. The hanger was actually colder than outside, as only a couple of small office rooms had working heating, but we bought some big heaters and hung tarps and did what we could.

The police set up a cordon – a border – on all three streets leading to the hanger.

For much of the day they'd let individuals through if they had a passport or residency papers but not otherwise. I was really unsure whether many, or any, people without papers were going to come in the evening or whether the police would deter them. But when a group of mostly Afghani men walked towards the police lines clapping and singing the police made only a small attempt to stop them, but then let them through and the cops removed their border for a couple of hours, so lots of people came. Some kind of acoustic French folk music band played, then nearly all of the people without papers left to get dinner. (There are two food distributions each day, at lunch and at dinner, run by two humanitarian groups. The food distribution area is kinda fascistic, with tall fences with barbed wire pointing in, but the police don't go inside it, though they sometimes arrest people going to and from it. The status of the food distribution area was won when the humanitarian groups refused to stop giving out food, and went all over town to give it out. The boundaries between humanitarian work and political work and direct action in the Calais situation are often blurred.)

After this the police made their lines surrounding the building more solid. But a big group of migrants gathered outside police lines chanting 'Freedom' and 'No borders, no nations' and started pushing through, and people inside police lines joined in, and we all managed to push the police aside and everyone streamed through and into the building. Then we ran up the street to the other police line and did the same thing.

The fact that people from both sides of

the border, working together, were able to overcome a police barrier was a really incredible moment. And, most of all, it was actual direct action that achieved something practical. About 100 people had somewhere to sleep that night (the night-shelter was closed), and people got to hang out and drink tea and talk and sleep in past 10am – if only for one night.

The next day police reinforced the border – now it was made up of tooled-up riot cops and vans parked across the road - and wouldn't let anyone in except journalists and residents. They did let people out and many people without papers left to go to get lunch. I, stupidly, left to get toilet paper, and got stuck outside (and threw the toilet paper across cop lines.) So I got stuck outside and could only watch while a cop pepper-sprayed a teenage migrant who was trying to peer past a van down the street; and then watch more riot police vans than could actually fit in the street drive in and disgorge so many riot cops they only just fit in the street. The cops parked buses to block sight of the hanger door from outside the cordon, and they also stopped letting media through the cordon.

My friend who was inside said there were about a dozen activists with papers and about 30 or 40 without papers inside. The police said they would let people leave. The people without papers chose to leave, but a few said that they wanted to stay in solidarity with the other activists, who had to work very hard to convince them to leave, with the knowledge that the consequences would probably be far more severe anyone without papers. Then the police smashed through the glass door and pushed the people inside up against the wall while they ransacked the place looking for migrants, then bundled them into vans and took them to the police station. Which was just down the block.

Everyone was released after having their details taken. Access to the hanger was barred to everyone after that, though we were allowed in briefly to collect our stuff later that evening.

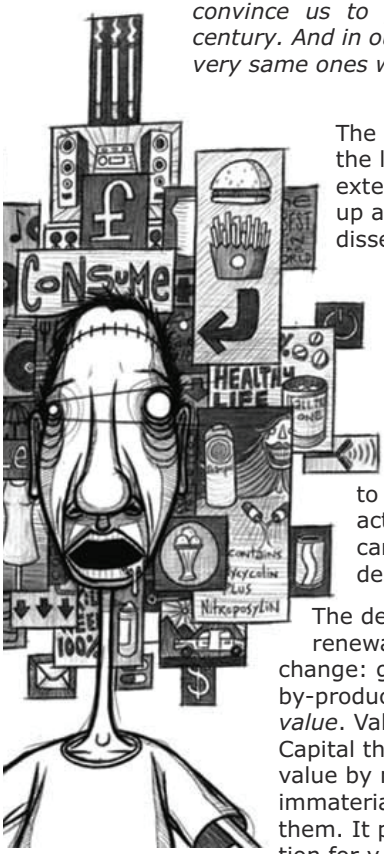
On Monday I showed my passport and hopped on the ferry, and after an hour and a half spent sitting around drinking beer and eating cheese, I was in the UK. This is the border that all the people we'd met had put their lives on hold and risked their lives trying to cross. So, yeah, things are fucking unfair.

People continue to gather in Calais to try to cross the border, and to come to show solidarity with those trying to cross. There are various legal things going on at the moment about getting the building back, because it's a rented space, and about the legality of the raid. **For more information see http://calaismigrantsolidarity.wordpress.com/**

Want to stop Global Warming?

BURN DOWN CAPITALISM

They tell us, "everyone must do their part," if we want to save our beautiful model of civilization. We have to consume a little less in order ***to be able to keep consuming.*** *We have to produce organically in order* ***to keep producing****. We have to control ourselves in order* ***to go on controlling****. This is the logic of a world straining to maintain itself whilst giving itself an air of historical rupture. This is how they would like to convince us to participate in the great industrial challenges of this century. And in our bewilderment we're ready to leap into the arms of the very same ones who presided over the devastation, in the hope that they will get us out of it -The Invisible Committee*



The most important thing about Copenhagen [was] this: in the lead up to the meeting the Danish government vastly extended police powers, giving the cops the power to break up and intervene against almost any form of unapproved dissent. This sad fact tells us everything we need to know about the mainstream climate change 'movement'. This crisis is apparently so bad, so dire, that the forces which be must be given more power to counter it.

We are all aware of the gravity of the situation. It is clear that this entire global form-of-life (which includes McMansions and shanty-towns, Google and sweat-shops) functions in a manner deeply devastating to the ecological conditions of our planet. But can trying to prevent things getting worse produce a *politics* that can actually change things? Or do all these various efforts and campaigns simply function to hold capitalism together, despite the destruction it causes?

The debate about emissions targets, forms of cap-and-trade, renewable technology obfuscate the root cause of climate change: global capitalism. Ecological destruction is a direct by-product of capitalism's endless drive to accumulate more *value*. Value, a strange beast that finds its form in money, is for Capital the 'be all and end all'. Capitalism realises (produces) value by manufacturing and selling commodities (material and immaterial) at a greater *exchange value* than it takes to produce them. It pays labour x, it buys the material and means of production for y and attempts to sell at x+y+z; z being the elusive surplus value, *profit*. This kernel of Capital's rationality has compelled it over the last few centuries to massively transform the world and its people. All other forms of society have been demolished and incorporated, all forms of natural abundance and human creativity transformed into commodities and work.

Energy plays a key role in this. Our labour-power, which we sell to Capital to survive, is key to the production and accumulation of value. Labour-power exists in real bodies, ours, and often we have our own dreams and desires which exceed Capital's plans for us. We can and do rebel. Thus exploitation is an antagonistic relationship, open to contention, the possibility of insurrection, of *creating* alternate worlds and means of social relations.

DON'T RECYCLE THIS, USE IT AS A WEAPON!

Capital constantly searches for new ways to increase the productivity of labour, by intensifying the working day and by utilising new technology for this end, which means consuming more energy. This not only means the energy consumed to move commodities all over the world, but also the energy expelled in the work place so each of us can produce more and more whilst being paid relatively the same.

In post 1970's Australia, we have been offered a high credit, high consumption, high work deal - one based on the economic theories often referred to as neoliberalism. This toxic, tedious life-style has reaped untold ecological devastation. Our daily existence has reduced us to stressed-out, drugged-out, exhausted and angry individuals, lost and alone.

This deal has now collapsed. The dual ecological and financial crisis means Capital needs a 'Green New Deal', one that can continue if not deepen exploitation, expand even further what is commodified, and reduce the few shreds of existence that remains free and ours. For Capital then 'climate change' is essentially a crisis of management, how can it continue exploitation on a global level when one of its basic tools no longer works? Leaving aside the delusions about clean coal and the like, the future green capitalism which gives up on the endless cheap energy of petroleum will try to make up for its loses by increasing exploitation, more work and for less. We already see this with biofuels (a market now a favourite for speculators): the price of basic cereals has risen forcing millions into starvation, and decimated the standard of living for millions more. Indigenous populations in Northern Mexico are evicted from their land to make way for wind-turbines to produce energy for the Californian market. Carbon trading itself is little more than an attempt to privatise air, to enclose one of the last commons.

Why do we silently consent to this? Or even worse why do so many of us, who can see through the bullshit of popular campaigns run by TV stars and celebrities, go along with it? Perhaps because the future is grim, because it is so hard to imagine any change but change for the worse, that we go along with anything that attempts to prevent us falling off the precipice. Even so-called 'Climate Justice' has less to do with a future worth fighting for than with an *equitable division of suffering*.

The problem is not humanities relationship with ecology, but rather humanities relationship with itself. Our minds and our bodies are shackled: at work, the family, school, on the dole, in the apparent 'freedom' of consumption. Our own creativity exists in forms estranged from us, on the whole we are isolated from each other. It is this prison which is strangling the earth. Until we have control, collective control, over our own creativity, the places we live, our relationships, what we create and dream together, how can we possibly begin to reshape our interrelationship with the non-human sphere and create forms of life that are pleasurable, dignified, just and no longer ecocidal?

Political action is required - but not as we know it. It takes the collective practice of coming together, critiques of the existing social order and envisaging other possibilities. It takes mass disobediences against all the structures of the state and the manifestation of collective forms of self-rule. It will take force and it will take love. This does not mean joining some political sect, but rather cultivating proletarian, liberated relations with each other which can replace the stunted, alienating relations forced on us by Capital. Us, the multitude, need to become a we: a social block of rebellion, an archipelago of defiance, the Party of Insurrection. Molotovs are more important than emissions targets, popular assemblies far superior to solar panels and the way that we, us here, relate and organise together more important than any UN meeting.

DON'T RECYCLE THIS, USE IT AS A WEAPON!

Everything else has failed...

let's create Communism!

- By some lost children of the metropolis

Leftover thoughts on Punk and Anarchy

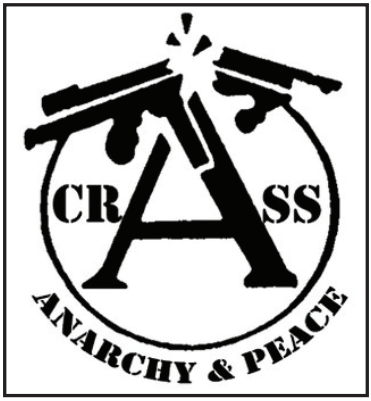
A response to Leftover Crack review from Mutiny Zine issue #45

I remember once reading in a mainstream newspaper a number of years ago an article about Björk. It said that if Radiohead were musicians pretending to artists, then Björk is an artist pretending to be a musician. As far as punk bands go, Crass were anarchists pretending to be punk, and Leftover Crack are a punk band pretending to be anarchists.

I think it is a mistake to look at punk bands for an anarchists perspective. Punk is basically about high energy and antagonism. Leftover Crack's album - "Fuck World Trade" starts off by announcing that they've come straight out of rehab, they take credit for the Columbine school massacre and the fall of the twin towers. The first song attacks the the easy target of popular music, the second song discourages childbirth. The following songs discuss fictitious plans to burn prisons and assassinate magistrates, celebrate 911 and mention more fictitious pans to save up money to bomb the stock exchange. Then there are some songs about how miserable life is and how suicide is a great idea. They attack Christians and promote the idea that kids should kill other kids and teachers at school, get a drug habit and hop trains. Another song about the ills of the world trade machinery and USA foreign policy and recalling state violence against activists in past decades. The album finishes off with an instrumental that is long enough to allow the listener to read a diatribe summary explaining why world trade is bad.

Leftover Crack may be more intelligent than earlier bands by some of the same members The Exploited or Chaotic Dischord, but don't listen to them with hope that you'll be hearing Noam Chomsky style intelligent engagements.

With a few exceptions – Punk bands are not anarchists... even if they resemble something similar. 'Nihilists' would be a better description of many punk bands. If I went to see Leftover Crack... I'm not going to expect a non-violent and sensitive musical display by anarchist intellectuals – rather I'll expect a drug and alcohol fueled, visual and audible nihilist assault.



Listen to Crass for anarchism. Listen to Chaotic Discord for chaos. Listen to Leftover Crack for a messy-medium somewhere in-between.

by Dank Jimmy Exile

Reviews

925: workers poetry from australia 1978-1983

Collective Effort Press

Wasn't I thrilled, when going through books to approve for the Black Rose Library, to stumble upon mountains of old copies of 925- almost every issue in duplicate and triplicate smelling so comfortingly of old paper and mould! As I was excitedly arranging the pamphlets in numerical order and praising our anonymous benefactor to my fellow blackrosers, mouldy paper turned to black gloss and unbroken spines: Anthologies! Two of them: now calling the Black Rose library their home.

Although the 925 anthology was published in 2000, I'd argue ten years later that this review is contemporaneous because now you can borrow it from the library. And after being left in the afterglow of this gushing fanboy review, I know you'll want to.

Between 1978 and 1983, a group of Melbourne workers (some of them anarchists) regularly self published a pamphlet of poetry whose only submission requirements were that the piece had to be about work, and be worthwhile. This aesthetic reflection on work, a topic considered too banal by the ivory towers of capital-p Poetry, has resulted in a wide array of formats from concrete poetry to more lyrical narrative styles that have an almost transcendental quality about them. Not in any wanky lit-crit way, but in the way that "'Hey Mister' the little kid yelled,/'can I have your job & you can go to my school?'/ he raised his books & airline bag towards me/like a sacrifice./I looked down from the scaffold/and saw myself."* more concisely sums the school/work cycle of capital than any manifesto or position paper could.

I have no more space to rave on about Jas H Duke's hilariously educational 'Shit Poem' (censored by the ABC at the time), or about Jeltje's depressing and absurd account of the replacement of the tea-lady with a machine at her work. So borrow the anthology, read it in trendy cafes, dog-ear the pages and write insightful remarks in the margins... and return it to Black Rose within two weeks so someone else can do the same.

* Allan Jurd: "Hey Mister"

by BFG

DEAD PREZ

Gig Review by Rabble

As this year marks a decade since the release of Dead Prez's first album, Let's Get Free – the militant US Hip-Hop duo's first visit to Sydney last month was well overdue.

At the Street University in Liverpool on the afternoon of their Sydney show, I was hanging out with someone who was almost as nervous about meeting Stic.man and M-1 as she was about saying hi to her high school teacher who introduced her to Dead Prez a few years ago. Her teacher was standing across the room, looking pretty cool in an EZLN t-shirt. To me, this encapsulated something I could totally relate to. We all look up to and respect people in our lives that first invited us to engage with revolutionary politics, those who continue to suggest places to think about our class condition. Stic.man and M-1 (Dead Prez) have been pretty key for many of us who agree that a revolution is a matter of urgency. And, hell yeah it feels good to hear subversive content rhymed with sweet solid beats! Acknowledging these roles also means acknowledging that they come with great expectations, and seeing Dead Prez perform for the first time was kinda daunting in that way, I didn't want to be disappointed but I knew I'd be uber-critical of everything that they would say.

"A way of life based off the common need,
And all my comrades is ready, we just spreadin the seed"
– We want freedom

Stic-man and M-1 took questions from the crowd at the Street University (Radical MCs on tour are often invited to the Street Uni, it's a great space with seemingly solid community-building poltiks). It was a mix of mostly kids from around the area and MCs who are active around the Sydney Hip-Hop scene. People were interested in how the duo negotiates their roles as activists and rappers, how they see commercial hip-hop, creative production and the current political climate in the USA. The hour of chatting was fluid and rich. The MCs asked why it was that no women had taken the mic to ask a question, and made it clear that a revolutionary project must be global.

Down at the Gaelic Club a little later on, the Last Kinection supported the show. This trio are black and fierce. Their version of "Still call Australia home" (they change the lyrics) rippled goosebumps across the audience. A timely couple of days before Invasion Day, the song thunders with the strength, resistance and survival of Aboriginal Peoples' for over 200 years. Also it was cool to see this young Aboriginal trio open for Dead Prez. During Dead Prez' set one of the blokes involved with Tribal Warrior, a project that is run by Aboriginal people out of Redfern, was invited up on stage.

What had the opportunity to be a spirited performance of radical politics began to air some clichés, both in the misogynistic gesticulations of crotch grabbing references to bitches and babes, and also in the overstated (but somewhat enjoyable) references to hating cops. It really did kill the vibe when stic.man started ranting on about how he likes skinny waists and long legs… as much as I reckon articulating sexual desires is important, but that (oh-so-typical) non-consensual and generalized objectification of women's bodies definitely ain't gonna help along any revolutionary process that is anti-patriarchal. Neither is privileging the memory of many black male revolutionaries and ignoring the countless vocal anti-racist women organizers and writers (They mentioned Assata Shakur, after a series of male revos). And secondly, sure, who doesn't love a collective cry of 'fuck the police'? Watching the Big Day Out and Sony junket-eers on the VIP level above us squirm was precious, but the discussion about the police could have reached much further than the realm of sloganeering. Dead Prez no doubt know this, they know that its about organising ourselves to overthrow the bosses and the State.

Bil'in and other protesters in Palestine dressed as Na'vi.

IN THIS MONTH'S ISSUE (#47):

- We have news from Australia, Canada, Mexico, Greece, Finland, India, Papua New Guinea and South Africa.
- A new workers solidarity network is forming in Australia - find out more inside.
- Save the climate: burn down capitalism. Some lost children look for real solutions to climate damage and for a true liberation.
- Kronstadt Hangar in France sees some action around breaking down borders; we recieved a passionate and personal account from our very own UK correspondent.
-We have reviews from the Dead Prez show in Sydney and the 925 workers poetry anthology.

UPCOMING EVENTS:

Jura Books :: 440 Parramatta Rd, Petersham
Feb 27th, 7:30pm: Little lungs (USA) punk show

Black Rose :: 22 Enmore rd, Newtown
Sun 21st February, 2pm: Black and Re(a)d reading group: Border control and resistance
Sun 28th Feb, 7pm: How to Shoot an Elephant - activist doco from Gaza during Operation Cast Lead

Red Rattler :: 6 Faversham St, Marrickville
Sun 28th Feb, 1pm: Little Lungs; Conation; Alphabet Snakes; Thylacine - All Ages
Friday 12th March, 7:30pm: Barons of Tang + Rumpunch + Darth Vagas

Sheila Autonomista festival 2010 ::
Wednesday March 31st - Tuesday April 5th
http://scooter.org.au/sheila.html